

CHRISTIAN INTELLIGENCER AND EASTERN CHRONICLE.

"Were once these maxims fixed,—that God's our friend, Virtue our good, and happiness our end, How soon must reason o'er the world prevail, And error, fraud and superstition fail."

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From the Impartialist.

HUMAN DEVICES AND INFINITE WISDOM.

"There are many devices in a man's heart, nevertheless, the counsel of the Lord, that shall stand." Prov. xix. 21.

If there was ever a truth uttered in wisdom, it is the one which heads this article. That there are many devices in a man's heart, is too palpably evident to be contradicted, so long as human nature exists, and the creation is kept 'subject to vanity.' Were this not the case, we should cease to hear of all those ill that come upon the children of men in consequence of the corruption proceeding from the human heart. 'Wars and fightings,' enmities, clamors and evil speaking, would be put away with all malice, and in the language of the poet, earth might 'keep jubilee a thousand years.'

These human devices have never been made more strikingly manifest than in the subject of religion. They have induced men to form creeds and confessions of faith according to the movements of their own passions and prejudices, and to follow with the relentless hand of persecution and death, those who have honestly differed from them in opinion. 'Professing themselves to be wise,' in too many instances they have become 'fools,' and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things. But as if to set the seal of their own frailty and insignificance upon them, when contrasted with eternal truth, a wise providence hath directed that, to the seekers of wisdom, these devices should be made manifest.

Hence, what has been advanced and defended as sound divinity by one body or sect of men, has in the course of human events, by the progress of inquiry, and the gradual discovery of the absurdity of certain solitary items of faith—been rejected, at least virtually, by another sect who worship under the same name. As a proof of this, we have only to refer to two names as they stand side by side; viz: *ancient and modern Calvinism*. The former is indeed a creature of but yesterday—the latter, 'what it will be, requireth not much skill to determine.' But the counsel of the Lord, that shall stand; yea, and he will do all his pleasure. His immutable word has gone out, that all the ends of the earth shall remember and turn unto him—that all shall know him from the least to the greatest; that at the name of Jesus every knee shall bow, of things in heaven and things on the earth, and that every tongue shall confess that he is Lord, to the glory of God the Father. This is the doctrine, the word, or counsel of God's eternal truth against all the opposing forms and devices of men.

So long as we believe in the existence of all things, good and evil, by the wise permission of Jehovah, so long must we believe this in regard to the existing devices of the human heart. But notwithstanding this, God's counsel is the same. A question like this has undoubtedly intruded itself into the mind of many an honest inquirer after truth. 'In view of the present and past state of the world—of all the various and conflicting opinions that have agitated the minds of men in all ages—and of the present distracted state of the christian church in regard to sentiments and opinions—are there not many causes for doubts and darkness in the human mind?'

Granted that there are, my brother; for man is a subject of doubt and fear, as well as of hope and joy. Yet what of all this? Storms are as necessary in the natural world as sunshine. Natural evils move onward as much in their appointed sphere, as do the blessings of health, plenty and personal security. Were it not for the unwelcome appearance of evil, goodness and excellence would be but lightly esteemed. If sin had never existed, then a Saviour never would have been needed, nor a way made known by which all shall be saved from its corroding influence and reign. If man had not needed a blessing, then the word never would have gone out from the lips of Jehovah, that in the seed of Abraham all nations should be blessed. As no rational man will deny the former, I feel perfectly justified in believing the latter. Here then we can rest; not doubting, however, that the great world will yet move on—that the devices of men will yet keep in operation—that opinions of various kinds will for a period, exist, in a greater or less degree, as they have in past ages of time. The limits of this period we cannot define with precision. It is impossible for us to say when these images and idols of the heathen or pagan shall be demolished; neither can we foretell how many various religious sects may yet arise, all professing the religion of Jesus Christ; and how widely they may differ—and how bitterly they may persecute each other; suffering in their turn 'for conscience's sake.'

In view of these things it will be singular if there shall not continue to exist those who will censure Christianity for her suspicious character; and declare her hopes, her best hopes to be the wanderings of an idle dream! Yes, and come forward, it may be, in their sincerity, and declare the Bible to be no more the word of God than the Koran.—Questioning the authority of every thing relating to religion with an iron coldness and determination, and believing in no miracles—because they themselves have never seen a man raised from the dead by a voice calling upon him; or one cured of blindness by the touch applied to his eyes; and so on.

ward and onward till they have lost themselves in a labyrinth of reasoning, (so called) from whence they cannot extricate themselves—and there taking a stand, come to the wondrous conclusion that there is no God, and that 'death is an eternal sleep!'

All these things have existed on earth—they are still heard of—and they may yet continue, how long heaven only knows. Yet again we ask, what of all this? With whom are all these things connected? With man—weak, short-sighted, erring man. Erring, we say, take him in what grade or capacity you will—whether in the cabin of the Hot-tentot, or in the brightest intellect that ever shot its light across the moral firmament!—He is but man; and wherein he has erred, he may err again—wherein he has changed, he may change again, till he is lost in the mutations of the world, and forgotten by those who succeed him. But there is a being in whom we are called to place implicit and unlimited confidence, who, notwithstanding all these movements—all these ebbings and flowings of human action and interest—circumstances and events—who has remained the same! It is the eternal Father of our spirits, the God of our salvation. Hallelujah! "Blessed be his glorious name forever; and let the whole earth be filled with his glory! Amen, and amen!"

THE CHRISTIAN'S LIFE A PILGRIMAGE.

The christian's life is beautifully compared, in the Word of God, to a pilgrimage.—It shall be the design of this article to notice several points of resemblance.

And in the first place, the Christian, like the pilgrim, has not yet any permanent home or abiding place. The changes to which the good man is subject, in common with others, from the natural course of human life, are numerous; and many of them unexpected, and some deeply appalling.—If he forms his expectation from the experience of those who have gone before him, he cannot reasonably hope that he shall long remain in the same circumstances. If he is comfortably settled in the bosom of his family, with every thing to warrant the hope that he shall die there, some adverse dispensation may remove him far from the scene of his joys and hopes, to make his grave in the land of strangers. Riches, honors, titles, nothing earthly can confer a pledge of any particular permanent residence, even during the present transitory state of existence. There are none of us but are liable to be carried, by the providence of God, it may be into distant regions, nor can any one say with respect to any particular spot, however dear, that is his abiding place. If we have a pleasant habitation, the lightning may consume it, or the tempest may destroy it, or it may be transferred, by some unforeseen dispensation, into other hands. The changes, in our families may materially effect ourselves. Children often settle in distant regions, and the aged parents are obliged to follow them, in order to share their filial attentions and support. Death sometimes makes desolations in families, which renders it necessary for the surviving members to seek a new habitation. In short there are no circumstances, even the most promising, which can be any security against a change of residence in the present life.—Even when we are most at home, we are still strangers and pilgrims.

But if this life is a pilgrimage when considered in reference to the successive changes, to which we are liable here, much more is it so, when viewed in relation to that great change which introduces us into the eternal world. Not only are we subject to constant vicissitudes while here, but the period of our residence in this world is short, and altogether uncertain. This is not our home, even though we escape the changes commonly incident to our condition; because, in a few short years, and it may be in a much shorter period still, we must leave this world, never again to return to it.

The life of the good man is also a pilgrimage; because, in his journey through the world, he meets with various accommodations. The pilgrim sometimes fortunately falls into an inn, where every thing is commodious and agreeable, and where he is treated with the best attention; and again, he is liable to uncivil and inhospitable usage which outrages his feelings, and fills him with disgust. The lot which is appointed to the Christian, in common with others, in his passage through the world, is a mixture of pleasure and pain. There are many things which are fitted to render his condition agreeable; blessings which can hardly fail to excite his gratitude. The agreeable and wonderful constitution which Providence has given him, the numerous sources of enjoyment which exist without him, the means of gratifying his innocent inclinations, the rich blessing of domestic and social life, to say nothing of the sources of religious comfort which are opened in the gospel; all these, I say, contribute to render life not only tolerable, but often, in a high degree, comfortable. But there is a counterpart to this in the trials and afflictions to which he is also subject. He is liable to sickness and adversity in their various forms; to feel the agony of separation from those who are most dear to him, to see his property blown away and dissipated by an adverse gale, to have his reputation calumniated by designing and malicious men, and to be the object even of a version and neglect. And these changes from adversity to prosperity are committed by Providence so much to the caprice of men, that it is impossible that we should anticipate them. Like the pilgrim who leaves a comfortable and commodious inn in the morning, and knows not what inconveniences he may have to encounter before the close of the day, the traveller through the world has no knowledge, when the sun of prosperity shines the brightest, but it may be the precursor of a dark and desolating storm.

Again, the life of the good man is a pilgrimage, because the connections which he forms here, like those of the passing traveller, are transient. The pilgrim as he advances on the way, forms many partial ac-

quaintances, some of which contribute not a little to beguile the solitude and weariness of his journey; but these connexions are ordinarily of very short continuance. An hour or two, or an evening spent at an inn, begins and completes the acquaintance.

There is something, very like this, attending our pilgrimage through the world. We all of us form connexions here, from which we derive a large part of our temporal enjoyments. The more endearing relations which Providence has constituted between members of the same family, husbands and wives, parents and children, brothers and sisters, are deeply interwoven into the texture of human happiness. There are many other relations also, which we sustain to each other from the peculiar circumstances in which Providence places us that are fruitful sources of worldly comfort. But these connexions, at longest, are of short duration. The wind passeth over the objects of our affection, and they are gone, and the place which once knew them, knows them no more. According to the common course of nature, the child is called to celebrate the funeral obsequies of his parents; though the reverse not unfrequently happens, and the parents are summoned to stand around the grave of their child. Brothers and sisters, who have been educated under the same roof, subject to the same discipline, partakers of the same family privileges, are often separated, while they are yet in the morning of life. Husbands and wives live together for a little while; the grave receives one into its bosom, and the other is left in the agony of bereavement. But if the Christian has all his friends spared to him, the connexion must be short notwithstanding; for in a little while he must die himself. In this case his connexions with the world are all broken at once, instead of undergoing a more gradual disruption; but whether he is taken from his friends, or whether they are gradually taken from him, the connexion in either case, is of short duration. If it were not for the hopes which religion discloses, this circumstance alone would impose a weight of affliction, which would be insupportable. But the gospel touches us, that short as our pious friendships now are, they may be resumed again, under circumstances far more desirable and delightful.

Finally, the life of the Christian is a pilgrimage, because like the pilgrim, he has his eye fixed on his destined home. Whatever obstacles he may have to meet, whatever trials to encounter, the recollection that his home is before him sustains his spirits, and quickens his diligence.

The Christian, while he habitually feels that this world is not his abiding place, has a steadfast confidence that he shall ere long arrive at a world, which he may consider his home. Towards that world he presses forward with a firm and undeviating step. If obstacles rise to retard his progress, the thought of his destined residence nerve him with new fortitude and vigor. He remembers that though he is a stranger here, and forms connexions which are to continue but for a short time, the friendships of that world will be subject to no interruption, and no end. Amidst all his weariness and wanderings, he is sustained and consoled by the thought, that when his earthly house of this tabernacle is dissolved, he shall find a building of God, a house not made with hands eternal in the heavens. [Unit. Mis.]

UNCERTAINTY OF LIFE.

There is no subject that requires, at times, more mature and serious contemplation than the uncertainty of the extent of human existence; yet, there is perhaps none, that employs less of our attention; but heedless and uncaring, uninquiring and unprepared in our minds for the change of mortality, we are hurried away upon the stream of time, unmindful of our future destiny, and like the fragile bark upon the river's breast, are hastened imperceptibly away until we are lost amid the dark and mysterious waves of oblivion.

The gladness of childhood, with its thousand sources of pleasure and unalloyed bliss; passes away from our presence like a dream, too short and beautiful to last, and never to be realized again—then youth comes o'er us like a sunburst of glory, and fades as quickly, leaving us to weave our way through the intricate mazes of manhood. But how few are there, who, ere they reach the years of maturity pause for a moment to think whether it may be their fate to continue an inhabitant of the earth they love so well, until the short-lived period of youth is told? whether they may not go down to the silent chambers of the dead, with the laurels yet green upon their brows! leaving the projects they had planned, unfinished—schemes of ambition that promised fame, glory, power, annihilated—hopes, high wrought hopes, all blighted and withered by one desolating sweep of the darkened wings of the death-angel!

Alas! there are but few. The young pursue the fascinating and flower-clad paths of life, without thinking how soon they may be snatched away from them; the more aged plod on, engaged in the various pursuits of the world, thinking only how they may lengthen the trifling span of human existence, how they may multiply their stores of gold, or hold with tyrannic sway, the sceptre of authority over their deluded and enslaved fellow-mortals. The maiden at the toilet-glass, will complacently survey the beautiful image reflected there—the glossy ringlets, flowing gracefully down the snow-like neck, or parted with sweet simplicity upon the polished forehead; eyes all love, shining like stars set in the clear blue ether; cheeks mantling forth in youthful freshness.—She does not think that the form of beauty may soon be food for worms; that the eyes so brilliant now may in a moment lose their lustre, and the cheeks and lips become pale and cold as the snow-flake. In the whirl of the giddy dance, she will forget that the elastic limbs threading the mystic mazes of the gay cotillion to the inspiring sound of mirthful music, may ere another hour, exchange the roses of pleasure for the chilling ceremonies of the grave!—or even, when the

searching tones of love are sinking deep upon the tablets of her heart, like the music of an angel, she will forget that the honied sounds may fail, and the one that gives them being, be no more among the sons of earth.

The youth will enter into the pleasures of life with no seeming cloud to damp the fervent aspirations of his bosom! Oh, how high does young hope flutter in his breast!—Joy sparkles in his eyes, and he moves forward to its inspiring cadence; he snatches at all that will contribute to his gratification, and is discontented and unhappy, when a trifling means of pleasure will not reach its purpose. The beauty of earth lulls him into forgetfulness, and he but seldom pauses to think that his joys may be blighted, like flowers in the bud, and he pass away, even as a shadow, from the possession of its fame, its glory, and its honors! 'Tis ever so; but few among the many will stop in their career, or turn aside from their pleasures, to reflect upon the uncertainty of life—that they are, as it were, the creatures of a moment, and like the sportive and airy butterfly, that floats for a short season in the beams of summer, but are swept away by the scathing winds of the winter.

Surely, a timely, an occasional reflection on this important subject, would prove beneficial. It would soothe and soften down the rugged passions of our nature, and still, in a measure, many of those unschooled feelings of the heart, which frequently mar the intercourse between man and man. This reflection, solemn as it may be, would cause more unmingled kindness to be thrown into the actions of men, and draw closer the chain that unites us as one common family, and not, as many suppose, make us gloomy and unhappy. To know and feel that we are to die, must necessarily level the distinctions of the world; for the rich can claim no superiority over the humble poor, when each are locked in the embrace of death.—Let all our actions and our pleasures be tempered with this reflection, and we will follow the dictates of religion more from love to our fellow creatures, than a desire to be considered holy in the eyes of men. Let us but assure ourselves, from the manifold evidences we have received, that when our

"Little lot of life is done," we will be translated into an immortality beyond the grave, and ushered into the presence of unspeakable joys, the free gifts of our heavenly Father; let us but reflect in this wise, and the approach of death can have no terrors for us, but will rather be met with that calmness and resignation, which characterizes the sincere christian.—N. Y. Christian Messenger.

"For as many as are led by the spirit of God, they are the sons of God." Rom. viii. 14.

From the commencement of the Universalist denomination in the United States, under the ministry of the venerable John Murray, there has been an almost uninterrupted controversy on the important question,—whether all mankind are the children of God?

We call the question an important one because our general view of christianity will be very much affected by the manner in which we may determine it.

Our denomination have uniformly maintained the affirmative of this question, and to this circumstance under the divine blessing, we may ascribe the success which has attended our labors.

The paternal character of Jehovah embraces, in our view, one of the first principles of rational christianity, and it leads the mind by easy and natural gradations, to those conclusions respecting the ultimate destiny of the human race, which comprehend the crowning excellence of the Gospel. Let a man become thoroughly convinced, that the Almighty Being cherishes a Father's affection for every individual of the human family, and he can no more believe in the interminable suffering of any in a future life, than he can believe that love and vindictiveness express identical sentiments or emotions of the heart. He may, indeed, believe in a suitable punishment for sin, but he will maintain with an unyielding pertinency, that it is amendatory in its nature, and as such, designed to bring the sinner to repentance and reformation in life. While those who restrain the paternal relations of Jehovah to a few favorites, are uniformly distinguished by maintaining that punishment proceeds from the fierce wrath and vengeance of their God.

It is thought by some that the passage that stands at the head of this article presents an objection to our views on this subject. But before we proceed to notice this objection, we would remark that the true art of reasoning well on all subjects, in contradiction to what is called sophistry, lies simply in application of plain common sense to the investigation of truth, and in making proper distinctions. To make a distinction where there is no essential difference, indicates a mind not well disciplined to habits of patient thought, and the same observation will apply to those who confound things that are dissimilar.

Now because St. Paul has declared that "as many as are led by the spirit of God, they are the sons of God," shall we conclude that God is the Father of such exclusively? and that none but true christians ought to be regarded as his children? This is alleged by our opponents. But in order to point out the fallacy of this argument, it will be only necessary to show the positive contradiction in which it would involve the apostle.

In his celebrated speech delivered on Mar's hill, to a company of heathen idolaters, St. Paul asserted that God "hath made of one blood all nations of men, for to dwell on all the face of the earth. For in him we live, and move, and have our being: as certain of your own poets have said, for we are also his offspring. Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, silver or stone, graven by art and man's device.

Now are we to suppose that what is so positively asserted here is implicitly contradicted in the epistle to the Romans? We dare not indulge a thought so discreditable to the understanding and moral honesty of the great apostle to the Gentiles. He uniformly advocated the doctrine of "one God

and Father of all."

But these remarks, perhaps, will provoke the question, how we are to understand the words "as many as are led by the spirit of God they are the sons of God." We answer, that the natural relation of Father which Jehovah sustains towards all mankind, is made in the economy of his grace, the foundation of a spiritual connexion. Every thing which God does for man through the instrumentality of the Christian religion, is done because man is his offspring.—"Because ye are sons, God hath sent forth the spirit of his son into your hearts, crying Abba, Father." The process of adoption into the spiritual family of God, is carried on by means of instruction. The spirit of truth operating upon our understandings through the gospel, is what causes us to form just views of our moral and spiritual relations to Jehovah.

To be led by the spirit of God, signifies our being influenced by the teachings of the gospel. For it should be recollected that those who were the honored instruments of heaven in establishing christianity in the earth, acted in their official capacity, as apostles under the immediate inspiration of the Almighty; consequently whoever adopts the faith which they taught, and is governed by the precepts which they enforced, may be justly considered as being led by the spirit of God. We shall conclude, in our next, the remarks we have to offer on this interesting subject.—[Impartialist.]

"THE WOMAN OF TEKOA."

In the reign of David the King of Israel lived Absalom and Joab. Absalom had slain Amnon his brother, and Joab had slain Amnon's brother, Joab was the King's counsellor, and in favor with David. But Absalom fearing the displeasure of the king had fled for safety to Geshur, and remained an exile for the space of three years. Joab devised the following plan to save Absalom from the just punishment of his crime. He sent for the wise woman of Tekoah, and said unto her; 'I pray thee feign thyself a mourner and go to the king and speak on this manner unto him. So he put the words into her mouth. The woman went to the king and bowed herself to the ground and said help oh! king. And the king said unto her what aileth thee? She replied that she was a widow and had two sons, and that they strove together in the field, and one slew the other, and now the people cried for the blood of the living son, which would leave her a widow indeed. She prayed therefore, that the king would remember the Lord his God and not suffer the avengers of blood to slay her son. David was moved with compassion by the tears and entreaties of the feigned widow and promised that a hair of her sons head should not be injured. After this promise had been obtained, the woman hinted to the king, that her prayer was designed in behalf of his own son who had been guilty of murder and banished from home. 'And David said is not the hand of Joab with thee in all this?' And the woman confessed that the king's suspicions were just. That Joab had her and put all these words into her mouth. The result of the matter was, that Absalom the murderer was spared and lived long enough to stand in the king's gate and steal away the hearts of the people by his fair speeches, and raise a rebellion that had nearly ended in the overthrow of his father's government. See 2. Saml. xiv.

The reader will observe, that Absalom and Joab were both murderers. The one was in favor with the king and employing female influence to save the other from punishment. We remark that it is always a sorry case for the cause of public justice when those to whose councils the rulers and people are in the habit of listening, are some of them guilty of crime, and the remainder conniving at wickedness, and employing their own female influence to enlist public sympathy in favor of a murder. When the wise women and the widows, are sending their tears, and under the direction of their leaders pleading the cause of crime, it is but a poor chance for justice. In the fragment of history which we have noticed above, we see the counsellor of the king at work with the powerful engine, female influence, in opposition to law and equity. He is successful and even the murderer goes unwhipped of justice, and the next you see of him, he is in the gate of the king's house stealing away the hearts of the people from their allegiance to their king.

This took place some thousand years ago, and whether any thing of a similar character has occurred in later times the reader must be the judge.

We may remark however that the public sentiment is as much swayed, both among rulers and people by the influence of the clergy in our day, as were the decisions of David by the counsels of Joab.

If it should so happen that a minister of the gospel should like Absalom commit murder, and his companions like Joab connive at the iniquity, and employ female influence to save him from the penalty of the laws. If in this case, the sisterhood, like the woman of Tekoah, should feign to mourn for the dead, and yet plead for the murderer: We might know in such a case, that they acted as they were directed, and some lurking Joab was at the bottom of the mischief, and put the words into their mouths. We ought to feel also in such a case that when the priests and the women combine against the law, it is time to inquire if Joab is not in mischief. If we do not this, the next we hear of the murderer, he may be in God's house, stealing away the hearts of the people from their allegiance to the king of kings and Lord of Lords. Whether such things have happened, the reader will decide. We only remark that if any of our readers should discover in the conduct of the sisters who were so anxious to save E. K. Avery from punishment, any thing analogous to the conduct of the woman of Tekoah. In his brethren, the representation of Joab, and in his sisters the woman of Tekoah. They will make no new discovery, we have seen these things before. 'Who so readeth let him understand.' [Gos. Anc.]

CHRISTIAN INTELLIGENCER.

"And Truth diffuse her radiance from the Press."

GARDINER, DEC. 13, 1833.

ORTHODOXY IN KENNEBEC.

A friend has placed in our hands a pamphlet containing the "Minutes of the Kennebec Conference of (Orthodox Congregational) Churches," held in Clinton the 18th and 19th of Sept. last. These Minutes are the annual exhibits of the success of the operations in aid of orthodoxy within the preceding year. We have been amused at the perusal—amused, we say, not that we would wish to make light of so serious a subject as that of religion; but sincerely believing there is little of real "religion" concerned in the measures pursued, and knowing something of the violent and persevering efforts which have been made by the orthodox party in our good county of Kennebec within the last year; and witnessing the total failure of those efforts; we have not been able to feel altogether otherwise than amused. Within this Conference, there are seventeen orthodox churches in Kennebec towns and three in neighboring counties. The Minutes contain a Tabular View of the state of all the churches; exhibiting the Additions, by profession and by letter; and the Removals, by death, dismission and excommunication. By this it appears, that the number added to all the twenty churches within the year, is 39, of which 27 were new converts, making on an average one convert and seven twentieths of another to a church. Within the same time the loss is 41—being an excess over the additions, of 2. In the mean time, the population of the County has increased very considerably; so that the relative loss of orthodoxy is much greater. The whole number of professors is 1390, of whom, judging from certain statements in the annual Report, about 1043 are females old and young, and 347 males. The statements made in the Report under the head of the respective towns, are indeed "for a lamentation" to the cause of orthodoxy. Without a single exception, that cause is described in each place as 'lamentably low.' We are disposed to present our readers with some of these statistics, with an occasional remark.

"ALBION. God has covered this portion of his Zion with a cloud of thick darkness. The members of the church are called to weep in sackcloth. Their beloved and revered Pastor, Rev. Daniel Lovejoy, has been removed from them in a manner the most distressing. They have no Sabbath School. 'Only about fifteen,' out of the forty-four members, 'have united with the Temperance Society.' It is to be regretted that some of the members are still backward in this cause. It is also feared, that there is too little brotherly love and fellowship among them."

It was humane in the Conference not to say how the reverend pastor of the Albion Church was removed. It is well known, however, that he committed suicide.

"AUGUSTA. The state of religion among us," says the Pastor, "during the year, has been most lamentably low. The church, instead of gaining upon the world, has allowed the world to make encroachments within her own sacred enclosures, until but little difference is to be seen between professors of godliness, and the more decent and reputable of those who make no pretension to piety."

The amount contributed in our church and Society for various benevolent purposes, during the past year, has been considerably greater than in any preceding year. It has probably exceeded \$1400 00."

This is, indeed, a pretty honorable confession; but one that need not have been made by the Pastor, Rev. Mr. Tappan, in order to convince people that the members of his church are no better than decent and reputable non-professors. It may be, however, that there is some "difference to be seen between them." The contributions are large—over fourteen hundred dollars. We have often seen it stated in orthodox papers, that those churches which raise the most money for missionary and other purposes, are always blest with the heaviest revivals. One would think that so generous a contribution as this would have merited a better success than lately attended a seven days' meeting of this Church. This Church, as we learn from the pamphlet consists of 133 females and 46 males; and all its expenses for the support of the Gospel, Missionary purposes, &c. for the year, cannot probably fall short of twenty five hundred dollars annually.

"CHESTERVILLE. Only 12 males and 20 females reside in town. 'Of these, but five or six are able to do much to support the gospel. Two or three are objects of charity; and the others are in rather low circumstances.'

The state of religious feeling is lamentably low."

"CLINTON. 'The state of religion, for the past year, in this church and among the people has been exceedingly low. Though there has been as good attendance to meetings on the Sabbath as usual, yet our social meetings may be said to have become extinct; being attended sometimes by only two or three professing Christians—at others, by none at all. Less is done than formerly towards bringing the rising generation under the influence of Sabbath School instruction. The Sabbath is greatly disregarded by many. No addition has been made to the church; one has died, one has been excluded, and all have been engrossed in the cares and business of this world.'

"FARMINGTON. 'Instead of prosperity, this church, during the past year, has been called to experience some severe trials.—For flagrant violations of covenant vows and obligations three have been suspended from communion. Another who was once very useful, and considered a pillar, is now in a very deplorable state. He is suffering great aberration of mind, and very mysteriously is left to reproach and blaspheme his Maker.'

"HALLOWELL. 'There has been no special attention to religion in this place during the past year. The state of feeling in the church has been low.'

"SIDNEY. 'Every thing pertaining to the spiritual interest of this little church wears a most melancholy aspect. It is to be feared, that in general religion is low in the hearts of its members; nor does there appear to be all that cordiality and love, which seemed to have existed in former years. In general it would seem that the cause of religion and morality has declined, rather than advanced, the past year.'

"TEMPLE. 'The one of religious feeling,' says the Pastor of this church, 'has been evidently lower than in any former year since my acquaintance with them. I have not heard of more than two cases of hopeful conversion in any part of the town during the year.'

"VASSALBORO. Of this church the Pastor says, 'We have passed another year of coldness and declension. We sometimes fear that the great Head of the Church has an irreconcilable controversy with us. We have had much to do with the painful work of discipline; and our work is not yet finished. Two of our number are suspended from the privileges of the church. We have been much weakened by deaths and removals. The prospect is, that we shall be still more so.'

"WATERVILLE. This church, though still destitute of a Pastor, has been favored with more preaching the past year than usual. But nothing of special interest has taken place among them."

This Church consists of 15 members.

"WINTHROP. The state of religious feeling has, for the greater part of the time been extremely languid. There is but little truly spiritual conversation; but little faith or fervency in prayer; and of course, but little self-denying effort to advance the cause of Christ. Some who had for many years belonged to the church, have been the occasion of much trial and deep grief to their brethren. Upon two we have been constrained, after long, painful, and still unsuccessful efforts to reclaim, to pass the awful [!] sentence of excommunication.—With some others a process of discipline has been commenced, which has not yet been brought to a final result.

We have been afflicted, not only with the disorderly conduct of our own members, but an instance of almost unparalleled hypocrisy and deception has been practised among us, by a member of a distant church. Of the 'great occasion thus given the enemies of the Lord to blaspheme,' they have availed themselves fully. Many have, in this way, proved themselves to be the Lord's enemies. No other than enemies will reproach or exult, because professors of religion sin. At every such occurrence, all the real friends of God grieve. Taking the case alluded to in all its bearings, a piece of deception combining so many fearfully aggravated circumstances, has rarely, if ever been recorded.

The cloud of darkness spread over us is thick. In the prospective view, are indications boding ill."

The case of "unparalleled hypocrisy and deception" here alluded to by Mr. Thurston, we take to be that of a student in Divinity under his charge, of whom some notice has been taken heretofore. Mr. T. says some have availed themselves of this occasion to blaspheme and reproach. We doubt, very much, the truth of this statement. We alluded to the case once, because pressed upon our attention by a correspondent; but we withheld that communication, and though we condemned Mr. Thurston's student, we gave him and his church all due credit for promptly rejecting him as soon as his hypocrisy was made manifest. We spoke of the subject with great caution and tenderness. We know, too, the general tenor of remark in Winthrop on the subject, and do not believe a single person can be found who has been disposed to rejoice, or "blaspheme." Such charges, Mr. T. should be slow to bring against his neighbors. They may ask him to give names.

In conclusion the Report says; 'Thus you have before you, brethren, the state of the churches within our bounds. In them, there has been an addition of 27 by profession and 12 by letter; and from them have been removed five by excommunication, 15 by death, and 19 by dismission; leaving the whole number in them two less than at the last annual meeting. This is a deeply humiliating result.'

The year now closed has been singularly trying to the churches composing this Conference. The hands of the Pastors have been weakened by the diminution of their number. While no one has been added, three have been dismissed, and another expected to be the present week. Indeed, our little band of sixteen, which we had at our last meeting, has already sustained the loss of one-fourth part; one having been removed by death, under circumstances of impenetrable darkness, and which have filled us with overwhelming grief."

This is, indeed, a most humiliating state of things for the orthodox cause in Kennebec. But we plainly foresaw all this two years ago. They then commenced upon the New York System of pro-dis-tracted operations. Every thing that human power and ingenuity could resort to was employed to get up an excitement. They succeeded to a very small extent. But in these efforts they exhausted themselves; and the last year has necessarily been one of rest—of rest, because the people will not "stay excited." On the whole, as we predicted, orthodoxy has lost ground by those very measures. Public sentiment is against them. They are divid-

ed amongst themselves. Not only error, but gross misconduct it seems is making fearful inroads upon the churches.

One thing may to some seem remarkable; that after so much money, so much time, so much labor and so much talent, unweariedly expended within a year, to operate upon a public which was disposed to respect them in advance, the success should have been so very small—nay, actually, that they should have lost ground. Well, all these things only serve to convince us more and more, that there is a God who in mercy is willing to restrain so much of the wrath of man as is not necessary to his praise.

DANVERS DISCUSSION.

Our thanks are due to Br. Whittemore for copies, per mail, of the Discussion at Danvers,—one concocted by Mr. Braman assisted by Mr. McClure, and the other prepared by an impartial and responsible Reporter. The former is a two penny concern of only 36 small pages; the latter is a full account of the whole affair, with true reports of all that was said by both parties, covering about 100 large pages. We advise every inquiring person from Maine to Florida, to peruse the "Discussion." It is an able, candid and fair statement of the grounds of both sides of the great question—Do the Holy Scriptures reveal the doctrine of endless misery? We have no fear for our side, to have the whole pamphlet, disclosing all that was said, go out to the world. But we caution all who wish for a correct report, to beware of Braman's pamphlet. It is like the Methodist Trial of Avery, which the Conference got out in advance of the regular and government Report, and circulated with unparalleled industry, in order to give the best possible currency to Avery's character. It is sent out evidently, to preoccupy the ground, and satisfy the orthodox that their champion did not do the worst he could.

We have neither time nor room for a full statement of the merits of the argument. We prefer that our readers procure the pamphlet, read it themselves and then persuade, if possible, their orthodox neighbors to read it.

We are disposed to copy a few extracts from the speakers on a pleasant subject. It relates to the prayers of the orthodox, that Universalism may prove true. Mr. Whittemore said—

"In my first reply to Mr. Braman, this morning, I happened casually to state that the orthodox prayed for the salvation of all mankind, from which I inferred that they really desired that that glorious event might ensue. This circumstance seems to have given my friend some considerable anxiety, and put him to no small labor. I did not suppose before, it could be possible that any body should wish to have the doctrine of endless misery true; and so far from intending to give any offence, I thought I was paying a compliment to the benevolence and generosity of my orthodox friends, in expressing my opinion on this subject. But am I in error here? Is it possible they wish to have the doctrine of endless misery true? Can it be possible? If so, why do they pray that all mankind may be converted, and come to the knowledge of the truth? But Mr. Braman attempts to maintain that the doctrine of Universalism is inconsistent with the universal good of God's kingdom. Universal good of God's kingdom! I wish you would remember these words—I am pleased to hear them uttered—there is something of Universalism in them—let them not be forgotten. The universal good of God's kingdom! And is it possible that the doctrine of endless misery is consistent with the universal good of God's kingdom? Does the universal good of God's kingdom require that a part of the human race never shall be prayed for? never shall be converted? never shall feel hope springing up in their bosoms? never shall forsake their sins? but shall be sentenced to be sinners through endless duration, and to suffer the pains of an endless hell? Is this what is consistent with the universal good of God's kingdom? Beloved friends, look on the other side—look at the doctrine of universal holiness and happiness—is not this alone consistent with the universal good of God's kingdom? Is it not consistent with universal good that all mankind shall be prayed for? they shall all come to the knowledge of the truth, and be regenerated, and made holy, as God is holy, and happy, as God is happy?—I say, is not this doctrine consistent with the universal good of God's kingdom? most certainly; and I must be permitted to say, that, in my opinion, it is the only doctrine which can in truth be said to be so. But after all, my opponent, [forgive that expression, it does not express my meaning,] my friend and brother, I should say, is reluctant to confess, that he and his brethren of the orthodox faith wish to have all mankind saved. If it is agreeable to the will of God, he tells us they will acquiesce; but on the whole, as matters are now, he rather declines to say they either desire or pray that all mankind may be saved. He said God consulted the 'honor of his own name,' and we creatures must submit to whatever he shall will. Surely it is more for the honor of God's name that all his creatures should love and serve him forever, than that a part of them should exist in endless rebellion, and be the subjects of sin and suffering. It would be well for my friend, Mr. Braman, to be convinced of this fact; for I have no very high opinion of his present sentiments, which seem to have had an effect to make him view endless evils with complacency. It is the will of God, as Paul says, 'that all men shall be saved, and come unto the knowledge of the truth,' so that Mr. Braman may both wish and pray for the salvation of all men with safety."

"At Eleven o'clock Mr. Braman began by observing, that he should offer further remarks in regard to what brother Whittemore said of the orthodox wishing and praying for the salvation of all mankind. He was willing to allow that the orthodox in a certain sense, wish for the salvation of all mankind, and that they are commanded to pray for it, but they must pray according to the will of God, and in submission to the will of God.

Brother Whittemore says, that God will have all men to be saved, and Universalists generally are very fond of stating this circumstance. But how does God will that this shall take place? It is an important consideration to know how God has determined that it shall be done. We read, 'God will have all men to be saved, and come to the knowledge of the truth.' There is no other way in which men can be saved, but by coming to the knowledge of the truth. But in this sense God's will does not take place. It is evident that it does not. He wills all men to know the truth now; but all men do not know the truth now, and therefore the will of God in the salvation of men is not now done. God wills now that all men should forsake their sins and become holy; but they do not forsake their sins and become holy; therefore, the will of God in this respect, is not done.

Do not Universalists pray in submission to the will of God? Does not brother Whittemore pray in submission to the will of God? Do they not pray that all may now come to the knowledge of the truth and be saved? God wills that all should be saved, but his will does not take place. The Universalists say, that all misery contributes to happiness. Does not brother Whittemore pray for the removal of misery? Does he not pray for the recovery of the sick, and for the comfort of mourners, and for the sanctification of believers? Why does he do this, if these pains and afflictions are for good? Why does he pray for the removal of that which is beneficial? We pray for the salvation of all men, as he does for the removal of suffering, i. e. we pray in submission to the will of God. If it is consistent with his will, we pray that all mankind may be saved. We pray for the endless good, the greatest good of mankind. But God may promote the endless good of men by eternal suffering. In some way which we do not now know, the endless misery of some may be consistent with the endless good of the universe, and if so, it is our duty to submit to it. If God shall glorify himself, and promote the best possible sum of good on the whole, by making some endlessly miserable, it is our duty to submit to it. We pray therefore, for the salvation of all men, if it is consistent with the will of God. So Mr. Whittemore prays for the recovery of the sick, if it is consistent with the will of God; and we pray for the salvation of all men, on the same principle."

"Mr. WHITTEMORE. I am somewhat surprised that my friend should occupy so much of his time, in speaking of the prayers of the orthodox for the salvation of all men. It is rather a difficult subject for him to manage; for he must either acknowledge that he does desire to have all men saved, and thus allow what I said to be true; or he must confess that he does not wish to have all men saved, and then he is in trouble to reconcile his feelings with his prayers for universal salvation. On the whole, he is rather inclined to the latter position, and endeavors to account for his prayers by saying that he prays according to the will of God. God has commanded that we must pray for all men, and he therefore prays for all men; but he does not intend that you shall infer from that, that he has the least hope that all mankind shall be saved. His prayers are in submission to the will of God.—If God wills the salvation of all mankind, he will submit and acquiesce. When he prays that all men may be saved, it is always with this restraint, with this saving clause, that he desires it, if it is the will of God. He believes it is the will of God that all men should be saved, in some such way as shall admit that they will not all be saved. To such a will as this he is reconciled, he is submissive, he prays according to it; and therefore; by his own reasoning, he does not really desire that all mankind may all be saved."

My brother Braman has told you, that he learns that we pray, and what is more, we pray as well as the orthodox do. I pray in the same way. The orthodox sometimes say that the Universalists do not pray at all; but now Universalists pray in submission, or agreement, with the will of God, because they believe it is the will of God effectually that all men shall be saved. We are reconciled to the will and purpose of God, because we believe they secure infallibly the eternal good of all men. To all afflictions, to all sufferings, to all apparent evils we are reconciled, because we believe God will overrule them for good to those who suffer; and that none of his creatures will ever bear afflictions that he shall not sanctify to their highest good. On the subject of eternal salvation, we hold that the will of God is absolute. We believe with all the heart, 'that God will have all men to be saved.' We pray therefore in faith—we endeavor to 'lift up holy hands without wrath and doubting,' on this greatest of all subjects of human petition; we give our desires the fullest scope. We know that these desires are good, they are benevolent, they are kind; they came from God. We indulge them to the utmost extent; and in our prayers the faith and the desire are mingled together. Thus we pray in faith, nothing doubting. This is the greatest blessing man can have, the blessing of eternal salvation. Without this, nothing is a blessing, and nothing can be sanctified to man. Existence, resulting in endless misery, is a curse, altogether, from the beginning of it through endless duration; but existence, resulting in endless happiness, in immortal and incorruptible life, is a blessing under all circumstances of affliction; for all these afflictions will be overruled for good. My friend Mr. Braman has seen fit to say, that I sometimes pray for things which I do not believe, will take place, or that I do not know will take place; and that in such cases I pray in submission to the will of God, that what I ask for may be granted if it is God's will. He instances recovery from sickness, and conversion from sin. I pray that the sick may recover, when I do not know that they will, and they often do not recover. I pray that men may be brought to knowledge of the truth; but many, a great many, remain in error. I have answered this already. The Universalist always prays, and always desires, that the will of God may be done, because he believes that the will of God is consistent with the

highest good of every individual. We pray that the sick may recover, if consistent with the will of God, because we know, if it is not should recover. So we pray for the conversion of the world in God's time. That is the salvation of all mankind, and submit to the will of the God in whom he believes;—creatures to suffer, without any reference to their good; yea, even to suffer endlessly; and if he submits his heart and desires to this, will, he cannot wish for the good of all men, and cannot desire the salvation of all men. If he is a benevolent man, therefore, he cannot desire the truth of his own doctrine.—Some how or other, he says, he does not know how, endless misery is consistent with the good of mankind. We think he would find it difficult to make this appear in any sense."

"Mr. BRAMAN commenced by referring again to the subject of prayer. He was solicitous, he said, to have this subject understood. He was confident he was right when he was up before. He must repeat that the Universalists prayed like the orthodox—that their prayers might be answered, if it were consistent with the will of God. Mr. Whittemore believes that God wills the salvation of all men now, as much as he ever will, and he brings what he thinks is proof of it, from the scriptures. God wills now, according to Mr. Whittemore, that all men should embrace Universalism; but they do not all embrace it, very few of them embrace it. Just look abroad, and see how many believe in the doctrine of endless misery—that dreadful error which the Universalists would persuade you to abandon. Just see how few Universalists there are in the world; and thus you can judge whether Mr. Whittemore's prayers are answered, when he prays that all men may become converted to his doctrines. He says, Universalists pray in faith, nothing doubting, when they pray that all mankind may be saved. Indeed! then their faith must be exceedingly small, like a grain of mustard seed, for it seems to accomplish very little."

We are daily expecting a bundle of the Discussions on sale—when our friends hereabouts will be supplied. If not sent before this reaches Boston, will Br. Whittemore send the Editor a supply by water to Portland, and thence by stage?

TEMPERANCE.

We are requested to state—and we do so with pleasure—that last week, during the session of the Court of Common Pleas at Augusta, a Retailer in Farmington, was prosecuted for retailing ardent spirits in small quantities without a license, and fined \$50 and costs, which amounted, if we recollect aright, to twenty or thirty dollars more. The information was filed by the County Attorney. We say we give the information "with pleasure"; we do so with no personal ill-will to the individual complained of in this case—there are thousands in the same liability—but because we believe that the selling of ardent spirits in small quantities to be drunk in shops, is a most pernicious and injurious traffic, and because this case seems to make it clear that our present laws, obscure as they may be, are not so intricate as to give the violators of them a hope of escape. Mr. Backus, we understand, contested the prosecution at every point, legal and constitutional, assisted by able counsel. Still, the jury returned a verdict against him without leaving their seats. We trust this decision may satisfy the public, that there is danger in violating the existing laws. These laws, it is true, are somewhat complex. They are contained in no less than seven different acts. The public interest requires more simplicity. We suggest it to the members elect of the Legislature, whether it might not be expedient to repeal all existing laws on this subject, and pass one short, plain and intelligible one, which every one who reads may understand? We are not yet Governor, and therefore it is not our duty to call the attention of the Legislature to the subject—(if not done before, we shall certainly do so when we take the chair), but as a "high private" it is our privilege to suggest and recommend, and we do so most seriously and earnestly.

"CENSUS—ECCLESIASTICAL. It is not often we allow ourselves to notice, through our columns, remarks that may be made by preachers of any sect in the ordinary discharge of their pulpit duties to their congregation; but a little circumstance to which we now shall allude is so curious, that we are disposed to mention it. We are informed that on Sunday last a somewhat distinguished orthodox clergyman in a town not over six miles above this on the river, undertook in his discourse to divide the town off into the pious and impious, in order to make as accurate an estimate as possible, of the probable numbers of the citizens who will go to hell and those who will go to heaven. He found in the town, between four and five thousand inhabitants, of which but four or five hundred, or a tenth part, are professingly pious—i. e. in the literal sense of the term, which means chiefly a belief, and a state of fear and mental prostration consequent upon a belief, in a place of endless torments. About this number it was presumed would be saved—the rest must be lost. The estimate, for a place in a Sermon, is curious enough truly; but we are glad it was made. We are glad because we think such things will set people to thinking; and thinking, to condemn a system or creed which would save but one-tenth of a community from

EASTERN CHRONICLE.

And catch the manners living as they rise."

GARDNER, DEC. 20, 1833.

THE RIVER. The Kennebec at this place and neighborhood, was closed by ice on Saturday night, the 14th inst. Last year it froze over on the 1st Dec.

Gen. Theodore Lyman has been chosen Mayor of Boston by a majority of 1227 votes over two other candidates.

Congress has not got to work yet,—several exciting subjects have been introduced, which will offer subjects enough for speech making and party excitement all winter.

The Legislature of this State will assemble at the State House in Augusta on the 1st Wednesday being the 1st day of January next.

Gen. Samuel McKean has been elected, on the third ballot, a Senator to Congress by the Pennsylvania Legislature. Several attempts, it will be recollected, were made last winter to elect a Senator, without effecting a choice.

To preserve beef sweet and tender throughout the year. For 100 lbs. prepare the following: Four quarts coarse salt, made fine; four pounds brown sugar; four oz. salt petre. Mix the articles well together; then rub your meat with it, and pack it closely in the barrel—sufficient pickle will soon be made in the barrel by this process. By no means use any water, as it will spoil the meat when the weather becomes warm. If, at any time, a scum rise on the barrel, skim it off and sprinkle into it a little fine salt, which will preserve the pickle. Never take the pickle out to boil it. This will harden the beef and change its flavor.

Marine Railway.—We understand that some of our enterprising merchants have associated for the purpose of building a marine railway in this place sufficient for raising ships of the largest class. They have employed an engineer to ascertain the most suitable site, and make the necessary estimates preparatory to making the contract for the work, who finds very eligible situations for such a railway, and great facilities for its erection. The enterprise will it is understood, be commenced early in the spring. The investment cannot but be a profitable one to the owners, and the convenience of the railway to the mercantile community very great.—*Bath Eng.*

Court of Sessions.—At the sitting of the Court on Saturday, Francis Barrett, convicted of embezzling the sum of \$1400 from S. Dorr & Co. by whom he was employed as Clerk, was sentenced to two years imprisonment in the State Prison at Sing Sing at hard labor. He has a wife and family, and heretofore has sustained an unimpeachable reputation.—*N. Y. Gazette.*

We understand that a vessel from the Southern States, loaded with flour and corn, and bound to Thomaston, went ashore on Seguin Ledges on Tuesday last. Vessel and cargo lost, crew saved. She was a topsail schooner, name unknown. [*Bath Eng.*]

A BLOODY RIOT took place in this town, last Tuesday night, of which we have heard such various and contradictory accounts, that we know not on which to rely. It appears that William Ward being engaged in an affray at McCombs' Tavern, was shot in the breast; but by whom, was not certainly known. Henry Byrum, the same person who killed Mr. Ellis in Macon last year, supposing McCombs had done it, swore revenge, and raved and destroyed every thing within his reach, and finally started up stairs, armed with sword and pistols, in search of Mr. McCombs, for the avowed purpose of killing him. Just as he ascended the first or second step, he received in his head five or six buck shots from a shot gun fired by Mr. McCombs from the head of the stairs. Of course he died instantly—he never spoke or stirred. Ward is expected to recover.

Georgia Journal.

Returns of votes for Member of Congress in Oxford District, in 19 towns, give Mason 947, Washburn 427, Scattering 146. The former gentleman is undoubtedly elected.

A Heavy Business.—Fifty-six thousand nine hundred and fifty-eight barrels of flour, seventy-one thousand five hundred and sixty-nine bushels of wheat, and forty-three thousand nine hundred and forty-eight gallons of distilled spirits, besides an immense quantity of other produce passed Utica down the Canal, during the week ending the 24th November. A very fair week's work that.

Eighty applications for the incorporation of Banks are to be made to the Legislature of New York at its next session, with capitals amounting in the aggregate to \$36,050,000—13 for the increase of the capitals of exchange, trust and loan companies, with capitals amounting in the aggregate to about \$30,000,000—19 for the incorporation of rail-road companies—4 for McAdam road companies, and many others for the incorporation of Turnpike, Bridge, Manufacturing, Whaling, Steamboat and Wharf companies.

The Mormons, in Jackson County, Missouri, who were recently attacked by the people, have determined to remove, and to obtain redress, if possible, through the medium of the Courts of Law. Not more than 6 persons, it is said, were killed during the conflict—the statement was exaggerated.

Hon. Thomas D. Singleton, one of the Representatives in Congress from South Carolina, died at Raleigh, N. C. on his way to Washington.

While a party of boys were skating on the river, near Deering's bridge (in the vicinity of Portland,) on Wednesday afternoon week, the ice gave way and five or six of them were precipitated into the water—one of them, a son of Mr. James Kimball, aged 16 years, was drowned.

Another Soldier of the Revolution dead.—The Charleston Mercury of the 25th ult. comes to us clad in mourning, on account of the death of Major James Hamilton, father of the General of that name. He died on the 25th in his eighty-third year. He was, it is said, the oldest surviving field officer of the regular line of the old continental army.

LATE FROM SPAIN.—The New York Daily Advertiser of Tuesday brings us some intelligence that looks as if Spain was destined ere long to become the theatre of trouble. Five thousand French soldiers marched through Bordeaux on the 25th of October, reported for the frontiers of Spain, at the request of the Queen Regent. Madrid was tranquil on the 20th. Martial law had been proclaimed in the provinces, but in Bilbao, Don Carlos had been proclaimed King and crowds were flocking to his standard.

The Guerillas, so formidable when Bonaparte invaded Spain, were in considerable force, and declared for Don Carlos. All capable of bearing arms had been impressed. The friars and priests have all declared for the Don, and cry out extermination to the 'Blacks,' or Queen's party. All the mails have been stopped, and all communication burnt, the Carlists having taken possession of all the roads and passes. Civil war is likely to ensue.

Later from Europe. The ship Montreal brings London papers to the 8th November. The dates from Madrid are to the 25th of Oct.

The young Queen, Donna Isabella, was proclaimed on the 24th in Madrid, with great enthusiasm. The Royalist Volunteers, a sort of seditious city militia in that capital,—were disarmed on the 27th—not, however, without some bloodshed.

The property of Don Carlos, said to be very large, was confiscated by royal decree. We nowhere hear of the appearance of this personage.

The report, via Bordeaux, of 40,000 French troops marching towards the Spanish frontiers, turns out to be without any other foundation than that derived from the military movements incident to change of garrisons in the South of France.

From Portugal there is nothing new.

PARIS, Nov. 4. The evening ministerial journal contains the following: An extraordinary courier who left Madrid, in the night of the 27th ult. has brought a circumstantial account of the events to which the disarmament of the Royalist Volunteers gave rise. This measure was resolved upon by the Council of Ministers on the 26th. The next morning at an early hour, the authorities took possession without difficulty, of the battery of artillery which belonged to the Volunteers. But a great number of the latter, upon learning what was going on, assembled in one of their barracks, situated in the centre of the city. A multitude having gathered all around, some of the most violent fired from the windows, at the same time crying, "Long live Carlos V." Troops were immediately brought up, and at the same time a numerous crowd proceeded to the palace, and loudly called for arms. The Queen appeared at the balcony, and was greeted with the warmest acclamations. During this time, after some muskets had been exchanged between a battalion of provincial militia and the Volunteers, the latter being summoned to surrender, under pain of being put to the sword, determined upon laying down their arms. Several escaped and quitted Madrid; others, without leaving the capital, succeeded in gaining their homes, but some were killed in the streets. Towards the middle of the day, the municipality caused playcards to be posted up, enjoining all the volunteers to surrender their arms under pain of death. Tranquility was perfectly restored at the moment of the courier's departure, and no fears were entertained of its being again disturbed.

The Indicateur, of Bordeaux, of the 1st inst. has the following letter, dated Bayonne, Oct. 30:—"Yesterday, at 1 o'clock, P.M. a courier with letters from the interior of Spain, arrived from Irun at our post office. All I could learn was that there were letters from Madrid up to the 29th. One, among others, it is said, states that great changes are about to take place in all the branches of the administration; doubtless the removal from office of all persons known for their attachment to Don Carlos." The Indicateur also publishes a letter of the 3d, from Bayonne, at Madrid on the 27th.—"Two couriers from Madrid arrived here in the course of last night. An insurrectionary movement broke out in the capital on the 27th. The troops with cannon proceeded chiefly on the convent of St. Barbara, and the monks were driven out. The Royal Volunteers, who took part in the commotion, were disarmed; they marched to the Gate del Sol, to seize on the military post, and on the first discharge that they made, the sentinel was killed; they also went to the other points, but the troops and the Christians seized their arms. Some who cried 'Viva Don Carlos!' while all Madrid was ringing with the cry of 'Viva Isabella!' were hanged. Three hundred Royalist Volunteers have quit the country, but they were pursued. The next day, when the couriers set off, Madrid was perfectly tranquil, but it was early. On the road they met the insurgents of Vittoria; the term expires to-day, and he was then to march on that town, and give no quarter. Two diligences have been burnt, and the despatches of one of them, which were commercial letters, were taken. The departure of the mail does not allow me to say more."

Considerable progress has been made during the past season, at Brunswick towards the erection of a stone building 145 feet long, 40 feet wide and 5 stories high, designed for a Cotton Factory. Operations have been suspended till the ensuing spring, the rigor of season rendering the prosecution of the stone-work impracticable. The present stock is owned by Brunswick gentlemen.

John Neal has just published a novel in 2 vols. called "the Down Easter."

Henry Wheaton, Esq. our Charge d'Affaires to Copenhagen has returned to the U. S. It is understood that he has sued Mr. Peters for an infringement of a copy right of his reports of the Supreme Court, and his object is to attend to that suit.

Gideon Lee, the present incumbent, is re-elected Mayor of the city of New York.

Great Field of Potatoes.—We understand that one of the families of Shakers in this town raised the past season, upon three acres of land, twelve hundred and fifty bushels of potatoes.—*Pittsfield Sun.*

The Traveller supposes that a rail-road from Washington to New Orleans might be completed in five years, at an expense of ten millions, which would reduce the time of communication between those cities to four days.

We learn from North Carolina, that Gov. Swain has been reelected without opposition; and that Mr. Gaston has been chosen a Judge of the Supreme Court, by a large majority over the opposing candidate.—*Nat. Int.*

Letters from Darien, received in this city, says the Savannah Georgian, mention that Forbes was convicted of the murder of Col. D. H. Brailsford.

Mr. Pleasant M. Miller, of Tennessee, has publicly notified the Hon. Felix Grundy that he shall apply to the Senate at an early day of its session, for Mr. G's expulsion from that body, on the ground that he has been in the habit of taking too much mileage from the city of Washington to his home in Tennessee.

A Memorial is in circulation at Providence, praying Congress to enact laws, forthwith, that shall abolish Slavery in the District of Columbia.

It is stated in the Western Herald that the Cherokee Indians have killed the workmen and burned the mills building by Col. Goodman, in Gilmer county, Georgia.

In the Georgia House of Representatives, Nov. 23, a motion was adopted, (yeas 94, noes 64) to lay on the table for the remainder of the session, without being read, the Resolutions of Mr. Cooper of Putnam, in relation to the Proclamation and Force Bill, &c.

Gen. Dodge, of the U. S. Army, has been complimented with a public Ball given in honor of his character and services, by a committee of the citizens of St. Louis.

Mr. Skinner, known as the Editor of the American Farmer, has received a present of a dinner service of plate, to be presented to his lady.

The Board of Examiners, appointed to enquire into the causes of the explosion of the steamboat New-England, gave it as their unambiguous opinion—

That the explosion of the Steamboat New-England was caused by the pressure of steam, produced in the ordinary way, but accumulated to a degree of tension which the boilers were unable to sustain.

The Ohio Atlas mentions that a black man, of Steubenville, in that State, has prosecuted a white lady for a breach of marriage promise. He claims \$800.

Gool Breakers.—On Monday night, 2d inst. two of the prisoners confined in New-Haven goal broke out through the cellar.

It appears by a discussion in the Philadelphia Councils, that the annual income of the Girard estate, will soon amount to \$130,000, besides the immense expenditures for improvements ordered by his will.

They have had snow in Albany, Troy and New York, and probably elsewhere.

On Friday afternoon week, a large barn at Brentwood, N. H. owned by Jeremiah Rowe, Esq. was set on fire by lightning and burnt to the ground.

INFORMATION WANTED.

The subscriber a native of England, when on his way from Canada to Gardiner, with his family about six months ago, left a son named John, about 12 years old, in the care of a Gentleman near Skowhegan Falls in this State. The Gentleman represented that he lived about 30 miles from that place, and gave me his name and place of residence on a piece of paper—which paper I have unfortunately lost. The object of this notice is to obtain information of the gentleman's residence. If this should meet his eye or that of any person who can give the desired intelligence, they will greatly relieve the anxiety of the boy's parents, by addressing a letter to me at Gardiner, Maine. My only desire is to know where he is, and hear of his welfare.

Printers of papers in this State will subserve the cause of humanity and render a great service to a poor stranger in a strange land by inserting this notice in their respective papers. ROBERT ALEFF.

Gardiner, Dec. 16, 1833.

NOTICE.

At a meeting of the citizens of Waterville Village on the 19th day of Nov. last, convened to take into consideration the expediency of preferring a petition to the next Legislature for an appropriation for improving the navigation of the Kennebec River between Augusta and Waterville, a committee was chosen to call a public meeting of the citizens of the counties of Kennebec and Somerset, who feel an interest in the contemplated improvement.

The undersigned, therefore, request such of the citizens of the two counties as are favorably disposed towards this improvement to meet at the dwelling house of JOHN KENDALL, Esq. at Kendall's Mills in Fairfield, on TUESDAY, the 24th inst. at 11 o'clock, A. M. for the purpose of adopting such measures as shall be best calculated to effect the object.

ABRAHAM SMITH, Per Order.

Waterville, Dec. 9, 1833.

APPOINTMENT.

The Editor has an appointment to preach in Pittston new Meeting house the Fourth Sunday in this month, (Dec.)

MARRIED.

In Augusta, Mr. Holden Tallman, of Farmington Falls, to Miss Cynthia Frask, of Windsor.

In Lubec, Mr. Joseph Lamson to Miss Maria Davidson.

In Harrington, Mr. Samuel Anderson to Miss H. Davis.

In Monroe, Mr. Henry S. Black of Frankfort, to Miss Nancy Burrell.

In Islesboro, Mr. Eldridge Hopkins to Miss Margaret Pendleton.

In Appleton, Mr. Isaiah Stevens to Miss Martha Brown.

In Maklen, Mass., Mr. Timothy Bailey to Miss Mary R. Digley of Waterville, Me.

In Albion, Mr. Ellbridge G. Abbott of Winslow, to Miss Elizabeth, daughter of Stephen Hussey; Mr. Hiram Marble to Miss Rosanna Smith.

In Thomaston, Mr. Hiram Gregory of Camden, to Miss Mary D. Manning; Mr. John W. Haskell to Miss Mary Bryant.

In Portland, Mr. Josiah Walker of Pownal, to Miss Mary Obre, formerly of Newcastle N. H.

In North Yarmouth, Mr. Winter Jordan, Jr. to Miss Lovina Higgins, both of Cape Elizabeth.

DIED.

In Bangor, Mrs. Margaret A. wife of Mr. John S. Sayward, aged 28. Mrs. Martha Burgess Starrett, wife of George Starrett, Esq. aged 35.

At St. Augustine, Thomas E. Burfoot, Esq. District Attorney of the United States for the Eastern District of Virginia.

At Sea, on board schr Bellino, on her passage from Jamaica to New York, Mr. Jonathan Carter, mate, of Montville.

At Roxbury, Rev. Eliphalet Porter, D. D. senior pastor of the First Church in Roxbury, aged 75.

In Boston, Mr. Cyrus Towle, late of Exeter, Me. aged 22.

In Halifax, about the first of November on board schr Brant, Mr. Albert Perkins of Newcastle Me.

In Bath, Mrs. Eliza Tibbets, wife of Mr. Andrew Tibbets, aged 24; Miss Mary Douglas, 21; Angeline, daughter of Mrs. Lydia York, aged 9 months.

In Bowdoinham, after an illness of six days, Mrs. Dorcas Preble, wife of Abraham Preble, Esq. aged 55.

In Westport, Rachel Welch, aged 27. On Perkins' Island, (Georgetown,) Miss Jane Perkins, aged 20. She was deaf and dumb from her birth. In Belfast, suddenly, on the 30th ult. Joseph Gould, Esq. of Lincolnville, aged 63. Mr. G. was attending Court as Jurymen—was attacked with the bilious colic, of which he died after enduring the most severe pain for 36 hours.

In Kennebunk, Miss Lucy Hayes, only daughter of Capt. George Lord, aged 16.

At sea, on board brig St. Michaels, from New Orleans to Charleston, Joseph Ridlon, of Newcastle, Me. In Thomaston, Mr. Benjamin Thomas.

In Hallowell, Mary Elizabeth, daughter of Wm. H. Hayden, aged 2 years 10 months; Charles Leander Lothrop, aged 18 months; A child of James Lake-

In Wadsworth, N. H. Mr. Samuel Morrell, aged 86. He was one of the intrepid band who destroyed the tea in Boston harbor in 1773. He then resided in Charleston, and escaped the British vengeance by secreting himself on board a vessel having a large number of beds, bound to Nantucket. His escape so inflamed the enemy, that they set on fire his wharf and stores. He was subsequently captured in the Independence, and suffered imprisonment sixteen months in Halifax.

Splendid Presents.

THE Token, Offering, Pearl and Friendship's Offering, for 1834, elegantly bound, are for sale by WM. PALMER.

To DANIEL NUTTING, Esq. Clerk of the Gardiner Cotton & Woollen Factory Company.

YOU are hereby required to call a meeting of said Company, to be held at the office of the Treasurer, on Tuesday the twelfth day of January, 1834, at two o'clock, P. M. to transact the following business: 1. To choose a Moderator. 2. To choose officers for the ensuing year. 3. To vote an assessment to pay a part or all of their debts.

4. To take a view of their concerns and pass any vote or votes that they may think expedient, in relation to the same.

PETER GRANT, } Directors. JOHN STONE, } RUFUS GAY, }

Gardiner, Dec. 11, 1833.

Pursuant to the above warrant the stockholders of said Company are hereby notified to meet at the time and place and for the purposes therein named.

DANIEL NUTTING, Clerk. Gardiner, Dec. 11, 1833. 51

Maine Daily Journal.

LUTHER SEVERANCE will continue the publication of the *Maine Daily Journal*, during the ensuing session of the Legislature. The Journal when issued makes a very pretty volume, and is convenient for preservation and future reference, as well as present reading, giving a full and tolerable accurate account of the legislative proceedings of the year, with other current matter, all for the small sum of ONE DOLLAR. It ought to be in the possession of every politician.

The publication of the Daily Journal, with the debates in both houses of the Legislature, involves considerable expense and much labor, which can only be remunerated by a handsome list of subscribers. To obtain these the publisher relies on the friendly influence of those who have been his readers heretofore, not only political friends, but all who wish for a faithful and impartial report of legislative proceedings.

The Age—Daily.

THE subscribers propose to resume the publication of the DAILY AGE, during the next session of the Legislature.

It will be printed as heretofore, on the half of a large sheet, in the usual form, at the low rate of one dollar for the session.

Any person procuring six subscribers, and remitting the amount of their subscription, shall be entitled to a copy of the paper.

Containing an early and correct account of the proceedings of the Legislature, and impartial sketches of the more important and exciting debates, it will be read with present interest, and form a convenient and valuable volume for future reference. Political matter of interest and notices of passing events will aid in giving it the variety usually sought for in the columns of a newspaper.

The publication is laborious and expensive, and cannot be sustained without a large number of subscribers. We rely upon the liberality and exertions of our friends, to render the burden as light as possible.

I. BERRY & CO.

School Books and Stationery.

A LARGE supply of all the School Books in general use may be found at WM. PALMER'S Bookstore, opposite McEllan's Hotel, and will be sold as low as at any other Bookstore in the country. 47

Dissolution.

THE connexion in business heretofore existing under the firm of GAY & CONNER is this day dissolved by mutual consent. All persons holding demands against the late firm, are requested to present the same for settlement; and all indebted are requested to make immediate payment to either of the parties.

RUFUS GAY, DANIEL CONNER. Nov. 26, 1833.

D. CONNER having received a stock of NEW GOODS from Boston, will continue the business at the old stand, opposite the Gardiner Bank, where he intends to offer to his old customers and all others who may favor him with a call, good articles and cheap.

Nov. 26 48

NOTICE.

AGENTS and all others indebted to the late firm of A. SHELTON & DICKMAN, for papers, printing, advertising or any thing else, are requested to make immediate payment to P. SHELTON, who is solely authorized, by agreement between the parties, to settle all the concerns of the late firm. As it is absolutely necessary to bring the concerns of the late firm to an immediate close, the subscriber trusts a prompt compliance with this notice will be given.

It will be recollected that all debts accruing to the Christian Intelligencer establishment since Jan. 1, 1833, must be paid to JOSEPH D. LORD & Co.

The subscriber would also say to those debtors to whom he addressed a letter Aug. 9th, who have not yet paid—that his patience is exhausted and he can wait no longer—and to all others, he is constrained to say, "Pay what thou owest," quickly.

Nov. 9, 1833. P. SHELTON.

Almanacs for 1834.

ROBINSON'S Comic, Anti-Masonic and Minia-ature Almanacs for 1834, for sale by the gross, dozen or single at the Bookstore of WM. PALMER. 47

Wanted.

An apprentice to the Printing business. Inquire at this office.

The Pearl and Literary Gazette.

Devoted to Original and Selected Tales, Legends, Essays, Travelling, Literary and Historical Sketches, Biography, Poetry, &c.

ISAAC C. PRATT, Jr. Editor.

IT will be issued in semi-monthly numbers, each containing eight large quarto pages of miscellaneous and interesting matter, printed on a royal sheet of fine paper, embellished, monthly, with a piece of music for the Piano Forte. A handsome title page and index will be furnished, and the work at the end of the year will form a beautifully printed volume of 208 pages. It will be forwarded—enclosed in strong wrappers—to any part of the United States, by the earliest mails.

Each number will be accompanied by a printed cover, filled principally with advertisements, and as much as possible with those of new books in press, &c.

TERMS.—Two dollars per annum, payable in advance. Postmasters and Agents will receive six copies by sending ten dollars.

All letters of business, and remittances must be directed to The Pearl, Hartford, Conn.

Communications may be directed to the editor. Postage in all cases must be paid.

WILLIAM A. HAWLEY, Publisher.

HARTFORD, Dec. 1833.

It is an ill bird, they say, that bewrays its own nest. The puritanical superstitions and rigidness of New England may form the subject of amusement for some minds, but we doubt whether the love of such amusement should lead any one, especially a New Englander, to draw a picture of his "native land" prejudicial to its fair reputation, or not according to sober fact. However, the writer of the following has some good points, and we are not indisposed to give his article an insertion. But we must so qualify his characteristic descriptions, as to protest that they are true only to a limited extent—so far as blue light orthodoxy prevails. There are many, many liberal spirits in New England, who deserve not to be classed with those who have brought a contrary character upon us. [Ed.]

[For the Christian Intelligencer.]
NEW ENGLAND—AN IMITATION.

Know ye the land where the psalm-book and bible
Come forth from their nooks at the chime of the bells?
Where churches, in number, the farm-houses rival,
And all of religion, save charity dwells!
Where doctrines innumerable are preached and believed,
And each one is certain his neighbor is wrong?
Where the wants of the "heathen" are quickly relieved,
While at home the poor widow "sits weeping alone?"
Tis the land of the pilgrims, where conscience is free
As the water that's forced through the conduit to flow!
And all may walk on by the light which they see,
Provided their steps with the multitude go!
Where precepts and practice twin sisters of yore,
Now seldom are found on the same ground to meet;
For while precept triumphantly enters the door,
Poor practice is forced to make good her retreat.
Where mammon and go-finesse walk hand in hand,
And riches a host of enormities hide;
Where the sound of the Gospel is heard through the land,
Yet few by its precepts are seen to abide!

From Blackwood's Magazine.
A FEW YEARS.

Oh! a few years! how the words come,
Like frost a cross the heart!
We need not weep, we need not smile,
For a few years, a little while,
And it will all depart,
And we shall be with those who lie
Where there is neither smile nor sign.
Yet—"a few years"—is this the whole
Of chillness in the name?
That, glistered, a few years,
With their tumultuous hopes and fears,
And 'twill be all the same—
Our names, our generation, gone,
Our day of life, and life's dream done?
Ah! this were nothing; fewer still
Will do to bury all
That made life pleasant once, and threw
Over its stream the sunny hue
That it shall scarce recall.
There is a gloomier grave than death,
For hearts where love is as life's breath.
Ay, pain sleeps now; but a few years,
And how all, all may change?
How some, whose hearts were like our own,
So woven with ours, so like in tone,
By then may have grown strange;
Or kept but that time, cutting show
Of love that freezes fervor's flow!
Such things have been; oh! a few years,
They teach us more of earth;
And of what all its sweetest things,
Its kindly ties, its hopes' young springs,
Its dearest smiles are worth:
Than aught its sage ones ever told,
Before our own fond breasts grew cold.
But—worst and saddest—a few years,
And happy is the heart
That believes itself the same—
Its now calm pulse, so dead, so tame,
To be the one whose lightest start
Was bliss, even though it wrung hot tears,
To the cold rest of later years.
The storm and buds together gone,
The sunshine and the rain—
Our hopes, our cares, our tears grow few,
We love not as we used to do,
We never can again!
And thus much for a few years—
Can the words breathe of much that cheers?
Yet something we must love, while life
Is warm within the breast:
Oh! would that earth had not, even yet,
Enough, too much, whereon to set
Its tenacious supplest!
Would this world had indeed no more
On which affection's depth to pour!
For then how easy it would be,
In contriteness of soul,
Weary and sick, to bring to One,
To the Unchangeable alone,
Devotedly the whole
Thou a few years, at rest, forgiven,
Himself would dry all tears in Heaven!

CHARLESTON, S. C.

We are always glad to receive intelligence from our travelling brethren relative to the prosperity of truth in distant parts.—The more brethren, separated by distance, become acquainted with each other's condition, the nearer do they seem to be brought together, and the greater interest do we take in each other's prosperity. The following, relative to the cause in Charleston, S. C. is an extract from a letter bearing date, Charleston, Nov. 7, by Br. L. F. W. Andrews to the Editor of the Baltimore Pioneer.

I arrived here on Sunday morning, only an hour or two before the time of church gathering; and notwithstanding the fatigue I had just passed through, I delivered my message twice during the day and evening, to a respectable congregation. On Monday and Tuesday evenings our friends obtained the privilege of occupying the Unitarian Church, which was granted under circumstances of liberality which deserve high commendation. The Chairman of the Unitarian Society, in reply to a note from Dr. Shecut, president of the Universalist Society, "had the happiness to state that the request was readily granted," and the information was communicated "with sentiments of Christian affection." I mention this as an example worthy to be imitated by some who lay extraordinary claims to liberality, but who seldom practice up to their professions.

I also discoursed on Wednesday evening, in a private hall of the city, and have now just returned from the same place, having preached for the last time during the present visit, being obliged to leave for Augusta, (via. rail-road,) early to-morrow morning. You are aware that there is a Society of Universalists in this city of some three years standing. This Society was originally known by the name of the Trinitarian Universalist Society of Charleston, but by a subsequent resolution, its appellation was changed, and is now called by the more appropriate title of the "1st Universalist Society." There are not very many who have formally joined the Association, but I am assured that there are hundreds in the city who are friendly to the cause, and who would probably be in-

duced to cast off their Nicodemus characters, had they regular ministrations of the truth.—Our excellent friend Dr. S. is now an invalid, but his heart and soul are engaged in the subject. So also are our worthy brethren, D. C. and L. S., and several others, who talk seriously of attempting to secure for themselves stated preaching. They have purchased a lot of ground for a church, and I am in hopes they will soon be able to erect thereon a convenient temple which shall be dedicated to the service of the "one living and true God"—"the Saviour of all men." Mrs. Paul Dean and Lemuel Willis, are the only ministers of reconciliation who preceded me in Charleston. The former organized the Society and introduced into the constitution some of his peculiar views, which has been the occasion perhaps of some little trouble since. A resolution has been adopted declaring that a belief in the three articles of the General Convention of Universalists, is sufficient to entitle persons to membership and christian fellowship, without an assent to other minor points originally embraced in the articles of Faith. Thus modified, I felt at liberty to enrol my name as an honorary member of the Society, at the solicitation of the worthy president. Averse as I am to all restrictive measures, I cannot but think it was an ill-advised step on the part of the founder of the Society, to trammel our friends here with a particular creed; and it was a still greater departure from the beautiful simplicity of Universalism, for him to "accept with pleasure" the title and office of Bishop of the Universalist Society here gathered together. Others may not think as I do on these subjects, but for one, I shall never so far lose my self-respect as to come at the nod and bidding of either Bishops or Councils; and were I to be honored with an invitation to minister in this place, I should make it a *sine qua non* of my acceptance, that I should be absolutely and entirely independent of all control or direction whatsoever, of that character. And I mistake the feelings of my ministering brethren generally, if they would not act on the same unfettered principles.

While here, I have enjoyed the hospitalities of many friends, among whom I might particularize one who is yet a member of the Episcopal church, but who in sentiment is with us. She rejoices "with joy unspeakable," in the belief of the gospel of "glad tidings." I have heard also of several others who have set their faces with joy towards our Zion. May they soon have "rest to their souls." This afternoon I complied with the request of a conscientious and devoted brother, for me to dedicate his two youngest children to the care and blessing of our Heavenly Father. This was done in lieu of water baptism, and after the manner of the simple story left on record by the venerated Murray. May the Great Shepherd watch over these nurslings of the flock for good; and when they are deprived of a mother's care, which in all probability will soon be the case, may the God of the motherless guard and guide them through life, death, and the resurrection of his own kingdom of light and glory.

Bro. Allen Fuller, of Newbury District, S. C., is expected here next week, and will preach on the 3d Sunday of November. I hear flattering accounts of the progress of the true gospel in that region. He and Father Lynch have not, I believe, spent their strength for nothing. The Lord prosper them and all his faithful servants abundantly. Adieu!—as the night wanes. L. F. W. A.

[The two following articles we copy from the "Ladies' Magazine," edited by Mrs. Sarah J. Hale, a devoted friend to female improvement. Man, however prejudiced he might be, could not long withstand the kindness breathing through the first article; particularly in view of such an application of the desired privileges as is set forth in the second. We copy the two in connexion to show that the talented and interesting editor of the Magazine, in all her efforts for the advancement of the interests of her own sex, never loses sight of the importance of their becoming, withal, good housewives.] N. Y. Christian Messenger.

EDITOR'S CORRESPONDENCE.

The improvement and elevation of the female character, has long been to me a subject of deep interest. In order for its success, I consider it highly important, that whatever is done to promote this object, be done in the spirit of kindness, gentleness and love. We must request privileges from the other sex—not demand them. Surrounded as we are in this country by male friends, who seem ever ready to grant and even anticipate our wishes, the language of complaint is not fitting for us. We should therefore, I think, solicit from them education as a favor—not exact it as a right, however just may be our claims; and if we receive it, the idea that it is a further demonstration of their kindness and regard will enhance its value.

The term *rights of women* is one to which I have an almost constitutional aversion. It is a kind of talisman, which conjures up to my mind the image of a positive, conceited, domineering wife, than whom scarce any object in nature can be more disgusting. Men expect of us to seek to please them, and promote their happiness; and the great cause of the prejudice that exists among them, with regard to educating females, is the fear that they will lose the attractions of the woman in the pedantry and affectation of the scholar; and that meekness, which is woman's highest ornament, will be changed for the spirit of dictation and assumed superiority.

I trust, however, they will ere long be convinced that knowledge not only adds to woman's ability for usefulness, but to her power of pleasing; and that intellectual cultivation gives new charms to beauty, new loveliness to grace.

HIRING A COOK.

"If it were only a wife now, that I wanted, there would be hope for me—but a cook! Well, as it storms too hard for my love, to venture out, I must go," said Mr. Manning. "I regret the necessity," my dear; "but this is the day, and if the woman does not hear from me, she will doubtless engage herself;—and she refused to call here."

"How I wish we could have a patent invention for cooks as well as cooking-stoves!" thought Mr. M. as he entered the house where his intended cook resided. She appeared, a large-formed, well-dressed female, with quite an air of importance.

In fashionable life she would have made what is called a showy woman.

"Your terms are—"

"Four dollars a week, sir."

"That is more than we have been accustomed to give. My family is not large. Five in the parlor, only; and we have a boy and chambermaid."

"You may hire cooks cheaper, I suppose—but that is my price."

"I will give you two dollars and fifty cents—we have never paid but nine shillings."

"It is of no consequence to talk about it," said madam cook, indignantly. And she swept out of the room with a gesture that might have become Fanny Kemble, when she turned up her nose at the price first offered her by the Manager of the Tremont.

"Let me calculate"—thought Mr. M. as he walked home: "I cannot expect to realize more than fifteen hundred clear, from the profits of my store—it may be less. And now—\$4 per week for a cook—125 each for boy and chambermaid—board of the three \$2 each, at the lowest—is \$12 50 per week, or six hundred and 25 dollars the year."

"Then, for rent, rates, provisions, fuel, clothing, and all the et ceteras for my own family and our parties,—I have—\$875; and my daughters want masters, and my wife must, for health's sake, go one journey in the year."

"There must be something wrong in the present fashions of society. An educated man thinks it no shame to do the business of his profession, whatever it may be. I work hard in my store every day. But women who are educated must not put their hand to household employment; though this is all the task we assign to our females. It would degrade a lady to be seen in the kitchen at work. O, how many are now sitting at ease in their parlors, while their husbands, fathers, brothers, or sons are toiling like slaves! and what is worse than toil, an exertions bearing a load of cares, lest their exertions should not meet the expenses of their families."

"It cannot continue thus. If women, who receive a fashionable education, are thereby rendered incapable of performing their domestic duties—why men will marry cooks, by and by, and shun the fashionables as they would paupers."

"Yet, it may be the folly and pride of us men, after all. We want the whole command of business, the whole credit of management. We do not communicate to our wives and daughters the embarrassments we suffer, or the need we have of their assistance—at least, co-operation. I will see what effect this confidence will produce."

The two eldest Miss Manning's (the youngest is at school) take each her turn in the kitchen every other week, and with the counsel of Mrs. M. and the help of the boys, every thing in the home department, goes on like clock work. They say, that they will never be troubled with cooks again. And what is better, Mr. M. declares his daughters were never so gay and contented for a month together before—and never had so much time for their music and studies.

Early rising and active employment, for a few hours each day, are wonderful promoters of good health, and cheerfulness; and leisure is never appreciated, till it is earned by efforts to be useful.

FIRST NAVAL OPERATIONS OF THE REVOLUTION.

[From Sparks' Edition of Washington's Writings now in press.]

When General Washington took command of the Army, no measures had been adopted by Congress for prosecuting a naval warfare. The subject had never been in any shape brought before them. Rhode Island fitted out and armed two small schooners in June, 1775, which were chiefly intended to protect the waters of that colony from the depredations of the enemy's small craft, although before the end of the summer one of them was sent to cruise on the coast. Connecticut likewise about the same time fitted out one or more armed vessels. On the 20th of June the Provincial Congress of Massachusetts resolved to provide six armed vessels.—But it appears by General Washington's letter to the Continental Congress, that none of them had been got in readiness as late as the 12th of October.

The English army, and the inhabitants of Boston, being entirely excluded from any communication with the country, it was necessary that all their supplies should come by water, and the multitude of small vessels employed for this purpose suggested the idea of providing some means of diminishing the enemy's resources by capturing these vessels. The General had received no instructions from Congress, which authorized him to engage in naval enterprises; but he thought that the powers with which he was vested, by a proper construction, enabled him to attempt any designs to annoy and distress the enemy, which should not operate to the disadvantage of the great interests entrusted to him. There being sea captains and sailors in the army, he formed the project of employing a select number of them on their congenial element, and sent persons to Salem, Beverly, Marblehead and Plymouth, to find out and engage for the public service suitable vessels which could be expeditiously prepared for a short cruise. He appointed agents to superintend the necessary preparations and furnish supplies, and also to take charge of prizes, when brought in, and to dispose of them according to such directions as they should receive. The first person commissioned as a naval commander, under the authority of the Continental Congress, or rather the authority of Washington derived from Congress, was Captain Broughton of Marblehead.

Before the end of October, six vessels of a small size had been armed and manned, and sent out to cruise within the Capes. It was the design, as expressed in the instructions, to intercept the enemy's supplies, and not to seek for encounters with armed vessels. The six schooners were commanded by Captains Broughton, Selman, Manly, Martindale, Coit, and Adams; and the names of five of them were the Hannah, Harrison, Lee, Washington, Lynch. Several prizes were brought in, some of which were valuable, particularly one taken by Capt. Manly, consisting of munitions of war, which was said to be worth ten thousand pounds. But, on the whole, the cruises of these vessels were not very satisfactory. Some of the officers proved incompetent, the men mutinied and caused difficulties, and the season was unfavorable. Captains Broughton and Selman had been unsuccessful in their cruise

to the St. Lawrence, and shown but little discretion in conducting the enterprise.—They sent in several vessels, which were restored to the owners, as not being subject to capture. Capt. Martindale's vessel was taken by the enemy, and himself made prisoner.

At length, on the 1st of February, 1776, the navy, if so it may be called, was formed into a new establishment, being comprised of four vessels; the Hancock, commanded by Manly as commodore; the Warren, Captain Burke; the Lynch, Captain Ayres; the Harrison, Captain Dyer. The instructions were the same, as those originally given to Captain Broughton, with the addition of three articles.

As commander of this little fleet, Captain Manly sustained and increased the high reputation he had already acquired. His valor and discretion became the theme of public applause and so far attracted the attention of Congress, that when the navy of the United States was organized, he was appointed to the command of a frigate. The four vessels put under his command in February, were successful; but after the evacuation of Boston, and the march of the army to New-York, Washington had no more to do with naval affairs. His conduct in this matter received the full approbation of Congress.

ENTERPRISE OF A COLORED MAN.—James Foster of Philadelphia, is said by some to be worth 100,000 dollars, though not possessed of a dollar at twenty-one years of age. He served his time at the sail-making business, in which he now employs over twenty hands, mostly colored persons, who cost him 10,000 dollars a year. He is rather an old gentleman, and was in the state-house yard in Philadelphia when the Declaration of Independence was first read. He fought also in the Revolution, and is said to have been some months confined on board the infamous old Jersey prison ship, where so many Americans died, and of which a curious account has recently been given (published by William Pierce) by Mr. Andros of Berkeley, who was also on board. The private character of Mr. Foster is spoken of as highly respectable. [Mer. Jour.]

How to Preserve Potatoes.—The following simple method of preserving potatoes has been discovered by accident.—A person at Annaberg had a quantity of charcoal in his cellar, which he removed for the purpose of depositing a large heap of potatoes in its place, but omitted to sweep up the dust at the bottom. At the end of the spring, when they generally begin to sprout, he found that not one of these potatoes had germinated, and that on being dressed, they retained all their original flavor.

Extensive Robbery. It will be recollected that about six years since, S. & M. Allen, of this city, were robbed of a package of bank bills, amounting to 6,000 dollars, from on board a steamboat. It is now ascertained that four men were concerned, and that three of them have purchased farms—one resided on Staten Island with from 7 to 10,000 dollars; and another at Lodi, N. J. Two of them are in jail, one in the city, and another on Staten Island. One of them was apprehended while sitting as grand juror!—N. Y. Gaz.

A question to Casuists.—The Lowell Journal propounds the following question to the advocates of the total and immediate abolition of slavery—who 'do duty and leave consequences?'

'Should an eagle seize a child in his talons, and carry it off alive (if we might suppose it to be for a moment endowed with a conscience and be convinced of the sin of this theft and slavery) would it be requisite that the child should be dropped instantly, even though its brains should be dashed out?'

MEMORANDA FOR THE CURIOUS.—Mr. Sargent in his very able Introductory Address before the Mechanic's Institution on Friday evening, remarked that a careful examination, three years since, had made the number of persons destroyed in this country by steam boiler explosions no less than fifteen hundred—on the authority of Prof. Silliman's Journal.

In regard to the use of lightning rods—he mentioned as a curious fact that there are but two hundred buildings in this city furnished with this imagined protection. The whole number of buildings is about nine thousand, and the proportion, therefore, of those defended against lightning, according to the received theory, is but one to forty-five.

Mer. Journal.

QUEEN OF PEARLS.—Dr. Fisher of Moscow, in a work which he has recently published on the "Pearl Fisheries of Russia," describes a pearl, which is now in possession of a Greek merchant, residing at Moscow, of the name of Zezima, which, he says, has not perhaps its equal. It was brought from the East Indies, and is kept in a rich casket. It weighs 27.3 carats, almost a quarter of an ounce, it is perfectly spherical, and of a brilliancy surpassing that of the most highly polished silver; it is transparent, and so smooth that when placed on a level surface, it continues rolling about like quicksilver.

Among the other curiosities at Hatch's Auction Room, may be seen a fowling piece with the following inscription:—"The barrel of this gun was purchased of an aged pensioner, who says it was sent from England as a present to one of the clergymen in Salem a few years after the settlement of that town, who used to take it to meeting on Sundays to guard himself from the Indians. The date on the barrel is 1589, consequently it must be 244 years of age."

A foreigner remarks in his work on Great Britain, that an Englishman may be discovered anywhere if he be observed at table, because he places his fork upon the left side of his plate; a Frenchman by using the fork alone without the knife; and a German by planting it perpendicularly into his plate;—and a Russian by using it as a tooth pick.

The late Dr. West, having married a very tall lady, whose name was Experience was asked his opinion of matrimony; to which he replied, that, 'by long Experience he found it to be a very comfortable thing.'

A Good Idea.—The Young Ladies of Somersville have been invited, by a formal resolution, to become members of the Young Men's Temperance Society at that place!

Welch's Arithmetic:

REVISED.
JUST stereotyped and published by LINCOLN, EDWARDS & CO., 59, Washington street, Boston.—WELCH'S AMERICAN ARITHMETIC. Tenth—Revised and improved, and well calculated to equal, if not surpass, any other work of the kind now in the market. The original, as a standard work in the primary Schools in the New England States, has long been known and improved; and so great has been the demand that 26,000 copies have been disposed of since the first publication; and the still frequent call from different parts of the country are such, that the Publishers were induced to revise and stereotype it. Much pains have therefore been taken to free the work from errors, and to make it both useful and interesting, and should it come short of this, the compiler will feel much disappointed.

Interrogatories are interspersed throughout, applied to the several Rules in course, and reference for the answers by small figures. This method of Questions and Answers has long been considered an essential point, and highly approved of in the study of the sciences, as well for elucidating the subject, as to render it both familiar and easy to the understanding.

In addition to the original, there are six distinct rules together with a series of diverting and miscellaneous questions; in fine, for matter, arrangement and style, we venture to assert, that none other can excel.

The system it is hoped, will supply the long sought for Classical Arithmetic, whereby whole schools can be examined collectively or separately.

N. B. The above work is for sale by all the principal Booksellers in Maine, and by country merchants generally.

The above work has been favorably noticed by the Portsmouth Journal, N. H. Courier and Exeter News Letter.

The editor of the N. H. Courier says, "We have carefully examined Welch's Improved Arithmetic, and most cheerfully recommend it to the public as a work admirably well calculated for the use of public schools. Having carried some eighty or ninety scholars through Welch's Arithmetic, we have seen and felt the need of the improvements which have been made by the reviser, to whose labors the public will be in part indebted for one of the best works now to be obtained. We are pleased to observe that the mechanical part of the Book has not been neglected; it is printed on good and fair type and suitable paper, two things very often neglected in School Books. We hope teachers will often neglect the above work for themselves before they recommend to their scholars the purchase of other Arithmetics."

For sale at the GARDNER BOOKSTORE by Wm. PALMER.—Also by Booksellers and country traders generally.

STINSON SEWALL,

HAVING taken store No. 3, Central Row, recently occupied by Mr. Going Hathorn, has for sale a general assortment of W. I. GOODS and GROCERIES (spirits excepted). DRY GOODS, Foreign and Domestic. CROCKERY and GLASS WARE. Boots and Shoes of various descriptions. Genesee Flour. Likewise a prime lot of Western Cheese. The above articles are now offered as low as they can be purchased elsewhere for Cash or country produce. Gardner, Nov. 25.

CHARLESSAGER

HAS removed to the stand formerly occupied by Mr. James R. Shaw, directly opposite the Farmer's Hotel, where he intends to carry on the SADDLERY, HARNESS, COACH & CHAISE TRIMMING BUSINESS in all its various branches.

Having selected the best of Philadelphia stock, he flatters himself that it will be in his power to give perfect satisfaction to those who may favor him with their custom. The following articles will be constantly on hand, viz: Shaftles Saddles from 25 to \$50; Sulkies from 15 to 25; gentlemen's saddles highly finished, with plated stirrups, from 14 to \$20; second quality from 10 to 14; third quality from 8 to \$10. Plated Harnesses with Patent pads and blinds, with collars and hames made of the best swagged plate from 35 to \$40; second quality from 25 to 35; third quality from 17 to \$25. Brass and japanned Harnesses from 14 to \$17; second quality from 12 to 14; third quality from 8 to 12. Plated Harnesses with plated saddles and headstalls from 13 to \$18. Best plated bit and headstall from 13 to \$15; second quality from 10 to \$15; double rein Brides with plated bits from 2 to 5; fine bits from 1 50 to \$3. Carbs, with one rein from 1 25 to 1 75; plated Saddle Brides from 1 25 to 3 00; common Saddle Brides from 75 cts to 1 75.

Portmanteaus, Saddle-bags, Trunks, Military work, Trusses, Umbrellas. Also, a general assortment of SADDLERY HARDWARE. Together with a good assortment of Iron, Bone, Tin, Plated, Thread and common WHIPS; Brushes, Currycombs and Neats Foot Oil, &c. &c. and a variety of other articles connected with his business.

Old Carriages and Harnesses repaired at short notice. The above articles will be sold cheap for cash, country produce or on approved credit. Persons wishing to purchase are invited to call and examine for themselves.

C. S. Returns his sincere thanks for past favors and wishes a continuance of the same.

N. B. WANTED, a Journeyman and an apprentice at the above business. Also, three good second hand Chaises for sale, old Saddles and Harnesses taken in exchange for new.

HENRY ROTH,

Opposite the Gardner Hotel.

HAS just received, on consignment, a good assortment of DRY GOODS, consisting in part of blue, black and olive BROADCLOTHS—CASSIMERES—SATINETTS. Peterbush and Lincolns; Plaids, Sheetings, Shirtings, Glazed and unbleached Cambrics. A good assortment of Calicoes, &c. Also, a prime lot Family GROCERIES constantly on hand, and a very extensive assortment of HARD WARE and CUTLERY, CROCKERY and GLASS.

Furniture.

H. ROTH is constantly supplied with every article of Furniture, both useful and ornamental, usually found in establishments of a similar kind.

Match Pembroke and other dining Tables.

Card and work do.

Toilet tables with and without Mahogany and Silk bags.

Secretaries—Mahogany writing Desks, with and without drawers—Dressing Roomes—Common do. various patterns—Cradles—Centre Tables—a splendid assortment Chairs—spring seat Rocking do.—Sofas and a large assortment of Looking Glasses.

All the above named Goods will be sold exceedingly low for Cash.

Nov. 1-20

NEW FALL

GOODS.

ROBERT WILLIAMSON,

TAILOR,

GRATEFUL for past favors and desiring of a continuance of the patronage of his customers, begs leave to inform them that he has received from Boston his Stock of FALL GOODS, selected by himself, and can offer them as CHEAP as any that can be produced of the same quality. His Stock consists of

BLACK, BLUE, BROWN, OLIVE, INTERMEDIATE GREEN, MULBURY & MIXED BROADCLOTHS

and CASSIMERES;

Real Goat's Hair CAMELETS; Imitation do.; FINE CLOTHS; BOCKINGS; SURGE; GERMAN LION SKIN; DUFFEL; KERSEY & PETERSHAM;—ALSO—A Large and Beautiful Assortment of

Vestings,

Among which are VALENCIES, SILKS, & FIGURED VELVETS.

He has also a quantity of FROGS, BRAIDS, & FURS for Collars, Cloak TASSELS &c. &c.

The business is carried on at his old stand near opposite C. Sagers, Hotel, No. 2 Central Row. Gardner, Sept. 20th 1853.